

Mr. Abbot's

S E R M O N

Occasion'd by the

Rebellion in Scotland.

RECEIVED

Mr. Abbotts

S. E. R. M. O. N.

Occasion'd by the

Rebellion in Scotland.



RECEIVED

The Duty of GOD's People to pray for the Peace of
Jerusalem : and especially for the Preservation and
Continuance of their own Privileges both Civil and
Religious, when in Danger at Home or from Abroad.

A
S E R M O N

On Occasion of the

Rebellion in *Scotland*

Rais'd in Favour of a

Popish Pretender ;

With Design to overthrow our present

Happy Establishment,

And to Introduce

Popery and Arbitrary Power

INTO

Our N A T I O N S,

From which, by a Series of WONDERS, in the good *Providence*
of GOD, they have been often delivered,

Preach'd at *Charlestown* in NEW-ENGLAND, Jan. 12. 1745, 6.

By HULL ABBOT, *A.M.*

A Pastor of the Church there:

*Isai. lxii. 1. For Zion's Sake will I not hold my Peace ; and for Jerusalem's
Sake I will not rest until the Righteousness thereof go forth as Brightness, and
the Salvation thereof as a Lamp that burneth.*

*Psa'. lxxii. 15. Prayer also shall be made for Him continually, and daily shall
He be praised.*

Jam. v. 16. The effectual fervent Prayer of a righteous Man, availeth much.

The Queen-Mother of *Scotland* was heard to say, That she more feared the
Fasting and Prayers of *John Knox*, and his Disciples, than an Army of
Thirty Thousand Men. *Spec. Bell Sacri.*

BOSTON, Printed and Sold by Rogers & Fowle in Queen-street. 1746.

Religious, when in Danger at Home or Abroad;
 Citizens of their own Privileges and
 Liberties; and especially for the Preservation and
 the Duty of GOD's People to pray for the Peace of

SE R M O N

On Creation of the

Rebellion in Scotland

Raid in Favour of

Populists Precedent:

With Design to overcome our problem

Happy Establishment

47

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of GOD, they have been delivered,

Printed at Charleston in 1845.



By Hull, Abbot, A.M.

A Father of the Church there

[illegible]

The Duty of GOD's People to pray for the Peace of *Jerusalem*.

PSALM cxxii. 6, 7.

Pray for the Peace of Jerusalem ----.
Peace be within thy Walls, and Prosperity
within thy Palaces.

I Doubt not, my Brethren, but upon hearing the Words, that have been read, your Thoughts had immediate Recourse to the sad Occasion, in Providence, which makes the Consideration of them peculiarly *seasonable*, and the Duty mentioned in them *necessary* to be performed by us all ; viz. the melancholly Circumstances of our Nation, by Reason of the *horrid Rebellion* of many of His MAJESTY's Subjects, against the Crown and Dignity of our rightful Sovereign King GEORGE, and the Protestant Succession in his Royal Family, in Favour of a *popish Pretender* ; whereby the Nation is thrown into a great Ferment, and they are call'd to Arms in all the Parts of it, by the Will of GOD, to suppress the same : that so the King's Rebel-Subjects may be scatter'd, *and made to lick the Dust*, and *be clothed with Shame* and Confusion, while on his Royal Head the Crown does steadily flourish ; and that His popish Enemies abroad, of *France & Spain &c.* who have *intended Evil against Him*, and *imagined this mischievous Device*, and made such great Preparations for the Execution of it, may be entirely disappointed and not able to perform it ; and that they may be brought down and fall together, while His MAJESTY and His loyal Subjects, arise and stand upright ; as thro' the signal Favour of divine Providence, has been the Case, when such wicked

6 . . . A SERMON occasion'd by

ked Attempts, against the Protestant Establishment have been heretofore made in our Nation †, which we should speak of to the Glory of GOD's Name, and should now be a Foundation of Hope and Trust in Him.

And this not only shews that the Consideration of these Words is seasonable at this Time; but also the Necessity of our serious Performance of the Duty therein enjoyned upon the People of GOD in such a Case, viz. That of Prayer, earnest and unceasing Prayer and Supplications unto GOD, the ever-blessed and glorious JEHOVAH, with whom is infinite Wisdom and everlasting Strength; who rules in the Kingdoms of Men, and has the Hearts of all in his Hands; and who stilleth the Noise of the Seas, the Noise of their Waves, and the Tumult of the People by a Word: And who only can restore and settle Peace and Quietness within the Walls of our Nation, and continue and increase Prosperity within the Palaces of it, and in the Royal House of His Servant the KING: and this, to the Security of the Civil and Religious Liberties of the People, and to the Tranquility and Happiness of our Nation, with all its Dependencies, to all Generations.

Accordingly, I think we may very fitly open and apply these Words to the present sorrowful Occasion.

- I. We may consider several Things supposed and implied in them, as a Foundation for the Duty required.
 - II. We may consider the Duty itself; and why and how it should be performed on such an Occasion.
- And then proceed to the Application of the whole.
To each of these distinctly and as briefly as may be.

I. We may consider several Things supposed and implied in the Words, as a Foundation for the Duty required.
More especially these that follow.

† In the Year 1715, in the Beginning of the Reign of His late Excellent Majesty King GEORGE I. and in the Year 1707, 8. soon after the Union of the Two Kingdoms, &c. And in some other Reigns, as in Queen Elizabeth's, King James's, and the Two Charles's Reigns. To which we may add the signal Instances of the Defeat of the Powder-Plot, and of the Spanish Invasion; and the Revolution of 1688. And the Removal of the French King in a very critical Time, which ought never to be forgotten; wherein the Stars in their Courses did fight against the Enemies of GOD's Church and People.

1. 'Tis supposed that GOD's People may be sometimes destitute of the great Blessing of Peace.

Thus it implies in it, that they may be engaged in, and harass'd with distressing and calamitous Wars *from abroad*, that may nearly affect their best Interests, and endanger their most precious and desirable Things. This is one Thing imply'd in the Words if we understand them as a Prayer for the *restoring* of Peace to *Jerusalem*; viz. That their Peace is broken in upon, that their Enemies and Adversaries have risen up against them, and declared War upon them; and have united their Councils and their Powers together to distress and impoverish them, to invade, and if possible, to destroy them. Though GOD's People are for Peace, yet their Enemies are for War, they blow the Trumpet and sound an Alarm; and call to take up Arms against them; and this often in a very unrighteous and unreasonable Way. This was the Case of *Jerusalem* of Old, in the Days of the King of *Affynia*. 2. King. 18. 27. And in the Days of the King of *Babylon*. 2. King. 25. 1. And of this, Complaint is made, *Lam.* 3. 52. And it has been oft-Times so with GOD's professing People down to our Day.

It implies in it also, that they may want Peace *at home*, and be embroil'd in Civil Wars within their Walls; that there may be intestine Fairs, Divisions, and Animosities, and even Acts of Hostility committed among a People of the same Nation, one against another; and this, either raised among themselves, by Reason of differing Sentiments, &c. and by discontented and factious Spirits; or excited and fomented by their Enemies abroad, who are often instrumental, of bringing about such unnatural Ferments, that they may have an Advantage and Opportunity against them. This Kind of War is the most dangerous of any, and of the most pernicious Tendency and Consequence, as sad Experience has taught the *English* Nation; and this not only as it destroys Peace and Union, and brings on the most cruel *Discord among Brethren*, and shocks their very Foundations in Church and State; but also as hereby they become expos'd to their Enemies, and are made an easy Prey to them. However, their Enemies at such a Time, may do (as *Titus* at the Siege of *Jerusalem*) i. e. stand still, and see the Inhabitants of a Nation unmercifully distress, tear and destroy one another; when they *slay every Man his Brother, and every Man his Companion, and every Man his Neighbour*; as *Exod.* 32. 27. Whereas when they are heartily united in Interest and Affection at Home; when

when they are like *Jerusalem* as a well compassed City, and enjoy Peace and Tranquility within their own Walls, and among themselves, they are not so likely to be disturbed with any foreign Invasions; or if they should, will be ready with one Heart and Hand, vigorously to defend themselves against a common Enemy. *Context 2, 3. Psal. 133. 1.*

In a Word, it implies in it, that they may want Peace in *their Palaces* also. That there may be Divisions in the publick Councils, and among the Great Ones of the Nation, that have the Management of the important Affairs thereof; and those may be carried to a very great Height, and with Bitterness of Spirit against one another.

Or it implies in it, that there may be secret Plotts and treasonable Conspiracies against those that dwell in the Palaces, and against the Families of their Kings and Princes; as in the Days of *Amaziab*, 2. *Chron. 25. 27.* And of *Joash*; 2. *King. 12. 20.*

Yea, it implies in it, that there may be unrighteous, and unreasonable, and unnatural *Rebellions* against them, even among their own Subjects and Servants in a Way of *open Violence*, to the shaking of the Throne and endangering of the Crown, and the Liberties and Privileges of the People themselves: as in the Days of *David*; 2. *Sam. 15. 10.* And in the Days of *Solomon*; 1. *King. 1. 5.* And as it is also in *our Day*.

2. 'Tis supposed that Peace of either Kind, is such an invaluable Blessing to the People of GOD, that the Continuance and Establishment of it, should always be sought for at the Hands of GOD, whose Gift it is. Or it may mean that their Peace may be under such Circumstances, and in so much Danger of being broken and lost, that there needs all proper and futable Endeavours to preserve and confirm it; not only abroad among the Nations; but also in and among themselves, within their own Walls, and within their Palaces too.

And thus we may take the Sense of the Words, if we consider GOD's People in a State of Peace and Prosperity; and if we look upon them as a Prayer for the Continuance and Increase of that eminent Blessing, it supposes that they herein seek, that their Peace may be as a River, that there may be Safety to him that goeth out, and to him that cometh in, and there be none to make them afraid: And that there may be Peace, good Order, and good Agreement among themselves, from the highest to the lowest, among all Degrees, and in all Respects, from the Palace to the lowest Place by the Wall. That they may all

all dwell in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places. *Isa. 32. 18.*

3. 'Tis imply'd that GOD alone is to be consider'd and acknowledg'd, at such a Time and in such Events; and particularly as having Wisdom, Power and Goodness sufficient to restore all Kinds of Peace to his People, when they are destitute thereof; or to confirm and establish it, when it is enjoyed, and a People are in Danger of being deprived of it. And in this View the Words imply in them, that though a People should use all futable and proper and prudent Endeavours, for the restoring and continuing of Peace at Home and abroad; yet that the divine Superintendency and Influence should be acknowledg'd therein, since 'tis with GOD to disappoint, or make them effectual, just as he sees meet. For as the Psalmist observes, *There's no King saved by the Multitude of an Host, a Mighty Man is not delivered by much Strength, an Horse is a vain Thing for Safety, &c. Behold the Eye of the Lord is upon them that fear him, &c. Psal. 33. 16, &c.*

This is then imply'd, that GOD is to be own'd and address'd as the Sovereign Bestower, Preserver, or Restorer of Peace unto his People. On this Account as well as on others, he is called *the GOD of Peace* by Way of Eminence, *Rom. 15. 33.* And this Blessing is every where ascrib'd to him. *Job 25. 2. Dominion and Fear are with him, he maketh Peace in his high Places, Job 34. 29. When he giveth Quietness who then can make Trouble, whether it be to a Nation, or a Man only.*

Once more,

It implies in it, that these Mercies and Blessings great and invaluable as they are, *may be obtain'd by GOD's People* in the Use of proper Means. So they have been many a Time, and so they may be again, to them that seek for them aright: their Wars without shall be turned into Peace; their own Walls shall be Salvation, and their Gates Praise, and Peace be both restored and confirmed among themselves, and in their Palaces too. And tho' their Affairs were dark, distressing, perplexed, and full of Disquietude before, yet now they shall all be calm'd by the good Providence of GOD; and they shall have Abundance of Peace, and see good Days according to the Days wherein they have seen Evil, and the Years wherein they have been afflicted. Persuaded of this, GOD's ancient People prayed earnestly to Him for the Bestowment of the Mercy: as you may see *Psal. 90. 13.* to the End. These Things we may take as imply'd in the Text.

B

And

And this brings me to the next Thing propos'd for the further opening of the Words.

II. *To consider the Duty mention'd in them, and why and how it should be performed by GOD's People at such a Time, and under such Difficulties, as have been described in particular.*

And that is in short, *to make Prayers, Supplications, and Intercessions*, for GOD's Help and Mercy, according to the State and Circumstances of the Case. *Pray for the Peace of Jerusalem.*

It is the *Duty* of a People indeed to pray to GOD at all Times and with all Prayer; but especially at such a Time, and upon such solemn Occasions, to implore of an almighty and most merciful GOD the Bestowment of the Blessings they need, and to continue and confirm and increase those they enjoy, in the Nation to which they belong, and on whom they depend, as well as upon themselves.

To illustrate this Point, let me hint the following Things, *viz.*

That 'tis what GOD *expects and requires* of his People, and so is indispensably incumbent upon them. So he does in the Text and Context, where it is enjoin'd upon his professing People; and where also he has given a Specimen of the Matter of the Prayer, or of the Petitions they should ask for at such a Time, with one Heart and Voice. *Pray for the Peace of Jerusalem. Peace be within thy Walls, and Prosperity within thy Palaces.* It is a Duty of natural Religion as well as of reveal'd; and so is incumbent on his People, as they are Men, and as they are Christians. *Jonah 2. 5. &c. 1 Tim. 2. 1. &c.*

And it is their Duty as they are *Members* of the same Body and embark'd in the same Bottom, consider'd both in a political and religious Respect (of which Mention is made in the preceeding Context) and so should naturally care for them, and earnestly desire their Welfare and Happiness; and should also have a Fellow-feeling with them in their Miseries, Oppressions and Dangers, and bear a tender Affection, and compassionate Regard unto them. And in this Way the least and lowest of the Members, may be helpful to the more honourable, and even unto the Head it self. So they should be prayed for as Brethren, Context Ver. 8. *1 Cor. 12. 20, &c. And as Brethren in Adversity, Heb. 13. 3.*

It is their Duty also, as it is what their afflicted Brethren stand in Need of, desire, and depend upon. They stand in Need of

of the Prayers of others ; their Circumstances loudly call therefor ; that they may be supported under, and in due Time deliver'd out of their Trouble. They therefore ask and *desire* the Prayers of others at such a Time ; that they would bear them upon their Hearts at the Throne of Grace, and ask Mercy and obtain Grace to help them according to their Need, by their ardent united and affectionate Prayers to their Covenant GOD for them. Accordingly it is what they expect and *depend* much upon, that being agreed in their Requests they may prevail ; and the Hope of this is a great Support to them in their Distress ; and it would sadly disappoint their Expectations, to neglect this Duty, as well as bewray a sad Want of Compassion and Charity for them under their Afflictions, and bring upon themselves that Charge, *Amos 6. 6. They are not grieved for the Afflictions of Joseph.* They are therefore directed to *pray one for another,* Jam. 5. 16.

Again, It is their Duty as it has been the *Practice* of GOD's People, to pray for the Prosperity of *Jerusalem*, and for their Brethren in Time of Distress and Trouble. So *Moses* prayed for GOD's ancient People ; and for their Prosperity in their Civil and Religious Interests ; and rather than they should be destroyed, even wishes that his Name may be blotted out of their Records, *Exod. 32. 31, 32.* So *Eli* was heartily solicitous for the Ark of GOD in a Time of Danger, which was the singular Glory and Defence of his People, and when he heard it was taken, and his Prayers for it's Preservation were not answered, was overwhelm'd with Grief, and instantly died.— You may read the tragical Story, *1 Sam. 4. 18.* *David* also was frequent in his Prayers to GOD for his Favour to his People ; as appears not only in my *Text* and *Context*, but also in many other Places, where he discovers his public and compassionate Spirit. *Psal. 28. 9. Save thy People, and bless thine Inheritance : feed them also, and lift them up forever.* *Psal. 51. 18. Do Good in thy good Pleasure unto Zion : build thou the Walls of Jerusalem.* So *Solomon* his Son copies after him herein, and prays as in *Psal. 132*, which is suppos'd to be penn'd by him : *Lord remember David and all his Afflictions. Arise O Lord into thy Rest, thou and the Ark of thy Strength. Let thy Priests be clothed with Righteousness ; and let thine holy Ones shout for Joy. For the Lord hath chosen Zion, he hath desired it for his Habitation. And he mentions GOD's Promises for his Encouragement in the close of the Psalm. This is my Rest forever : here will I dwell,*
for

for I have desired it. There will I make the Horn of David to bud. I have ordained a Lamp for mine Anointed. His Enemies will I clothe with Shame: but upon himself shall his Crown flourish. And the pious Israelites had their Hearts so much taken up with the Concerns of Jerusalem, that they could more easily forget themselves than Zion; and even with a Mischief might happen to them if ever they forgot her. Psal. 137. 5, 6. *If I forget thee, O Jerusalem, let my right Hand forget her Cunning. If I do not remember thee, let my Tongue cleave to the Roof of my Mouth; if I prefer not Jerusalem above my chief Joy.* And herein the People of GOD are set before us for *Ensamples*, in their Love to and Prayers for the Peace and Prosperity of Jerusalem.

Moreover, It is their Duty, as it will *tend to their own Advantage* and Happiness. In the Peace of Jerusalem, their Peace is contained and bound up. And the Blessings they ask for them shall descend upon themselves, and return plentifully into their own Bosoms. They shall share with them in the Good asked for. GOD will *remember them, with the Favour that he bears unto his People: and visit them with his Salvation. That they may see the Good of his Chosen, that they may rejoyce in the Gladness of his Nation, and that they may glory with his Inheritance.* Psal. 106. 4, 5.

In a Word, It is their Duty, as it will be for the *Glory* of GOD and for the *Honour of His Religion*, that they make a Profession of. So it will be, when he hears their Prayers from his holy Heaven, accepts their Offerings, and shews himself strong on the Behalf of his People, by affording them that Mercy, and granting them that Salvation, which they earnestly called upon him for. By so doing he will get to himself a great Name. However, they will bring to GOD a Revenue of Glory, by adoring his Being and Perfections, by acknowledging his Providence, and expressing their Dependance upon him, and praying unto him in such a Way and Manner, as he expects and requires of them. Psal. 50. 23. And this declarative Glory, is what GOD's People are oblig'd to do their utmost to advance at all Times; *that in all Things he may be glorified in and by them.* 1 Pet. 4. 11.

Thus it is the Duty of GOD's People, to *pray for the Peace of Jerusalem.*

If you ask *how* it is to be perform'd? I answer in general, as to the *Matter* of it, that they should pray that *Peace may be within their Walls, and Prosperity within their Palaces.*

More

More particularly,

That they should *first of all make Supplications, Prayers, Intercessions and giving of Thanks for all Men. For Kings, and for all that are in Authority, that they may lead a quiet and peaceable Life in all Godliness and Honesty. For this is good and acceptable in the Sight of GOD our Saviour, 1 Tim. 2. 1. &c.* Christians were oblig'd to do so when those that reigned over them were Heathen and Infidels, and with an *how much more* should they do so, when their Princes are Christian, and Protestant ones too. Prayers should be continually made for them, and especially in an evil Time, that Kings may be *Nursing Fathers*, and Queens may be *Nursing Mothers*, to GOD's Church and People. That their Royal Persons may be preserv'd, and their righteous Government prosper'd, and that in their Days there may be Abundance of Peace.

But then Prayers should be made for all Men, for *all the People* at such a Time, that they may be subject to those that are in Authority, in all lawful Things; that they may fear GOD and Honour their Rulers; and *not meddle with those that are given unto Change*, Prov. 24. 21. But that they may be loyal and dutiful Subjects; who being deliver'd from Bondage, may not join with those, that would make to themselves a Captain, and return again to *Egypt*. A most unlawful and wicked Confederacy indeed!

And for *both*, Prayers should be made that they may enjoy Peace; both Civil and Religious.

They should pray that there may be *Civil Peace* in the Nation. That there may be Peace in the *Palaces*, and in the Courts of Judgment and Justice, and in all the Administrations of it; and that *all their Officers may be Peace, and their Exacters Righteousness*, according to the Prayer made for Solomon, Psal. 72. 1. &c. *Give the King thy Judgments, O GOD, and thy Righteousness unto the King's Son; he shall judge thy People with Righteousness, and thy Poor with Judgment. The Mountains shall bring Peace to the People, and the little Hills by Righteousness.* And they should pray, that they may be undisturbed in their *Palaces*; and that their wise Counsels and righteous Judgments may be prosper'd. And they should pray also that there may be Civil Peace and Quietness *among the People*. That they may *study to be quiet, and mind their own Business*; and that there be no Jarrs, Divisions, Contentions and Confusions and Alienations among them; knowing *that a Kingdom divided against it*.

it self cannot long stand ; that hereby their Numbers are lessened, and they are in Danger of the Evil that commonly ensues thereupon, of which the Apostle speaks, Gal. 5. 15. If ye bite and devour one another, take heed that ye be not consumed one of another.

But then they should pray, that there may be *Religious Peace, Unity, and good Agreement, in the Ways of GOD, keeping the Unity of the Spirit in the Bond of Peace.* Particularly, that the People of GOD may enjoy their religious Liberties and Privileges, which are their most *precious and desirable Things*, and that in the Purity and Power of them. That *the Church may have Rest and be edified*, being free from all cruel Enemies and Oppressors ; and that none may be suffered to rise up to distress and despoil her of her Glory. But if this Evil be permitted by GOD, they should be instant and earnest in their Prayers to him for his Pity and sparing Mercy ; that he would *shorten the Days of Tribulation for his Elects Sake ; that the Rod of the Wicked may not always rest on the Lot of the Righteous, lest the Spirit fail before GOD, and the Souls which he has made ; or lest the Temptation be too strong for them, and they put forth their Hands unto Iniquity.* And also, that he would *redeem Israel out of all his Troubles ; and turn their Captivity as the Streams of the South.* And they should give GOD *no Rest till he has made Jerusalem a quiet Habitation ; and a Praise and Glory to himself.*

In short, they should pray, that they may enjoy Peace in *all Respects ; Peace at Home, Peace Abroad, Peace in the Church, and Peace in the State ;* and that all may study the Things that make for Peace, and whereby they may edify and comfort and Strengthen one another ; and that *the Work of Righteousness among them may be Peace ; and the Effect of Righteousness Quietness and Assurance for ever.* Isai. 32. 17.

And *These* are some of the Things, a People should seek for, when they *pray for the Peace of Jerusalem.* But then to this I add, that if they would have their Prayers answered and crown'd with Success, special Regard must be had unto the *Manner* in which they are offer'd up to GOD, who cannot be deceived, and will not be mocked, by lifeless, formal and hypocritical Prayers.

Here then let me hint the following Things briefly.

That the Prayers of GOD's People must be offered up with *Reverence and godly Fear* : under an awful Sense and Apprehension of the Greatness and Glory of that Divine Majesty they address

address therein, before whom the *Scrappims veil their Faces*; and also under an humbling Sense of their own Unworthiness, who are at an infinite Distance from him as Creatures, and infinitely odious to him as Sinners; and so unworthy to pray unto him for themselves, and much more to become Intercessors for others. Thus *Abraham* prayed, when he drew near to the Footstool of GOD's Throne to make Intercession. Gen. 18. 27. *Behold now I have taken upon me to speak unto the Lord, which am but Dust and Ashes.* This is necessary to the serving GOD acceptably therein. Heb. 12. 28, 29.

They must also be offer'd up in *Sincerity, and with Uprightness of Heart.* They must *serve GOD in the Spirit, maintain Truth in the inward Part,* and really desire with their Hearts, the Blessings they ask for with their Lips in the Performance of this Act of religious Worship. And here there must be special Care and Watchfulness, because Men are apt to be less sincere and hearty in their Intercessions for others, than when they ask Mercy for themselves. They must be in-wrought and proceed from the Heart. Jam. 5. 16. If they do not, GOD will reject them, though they make many Prayers.

They must be offer'd up with *Fervour and Importunity of Spirit*; with Warmth and Earnestness of Affection and Zeal. They must not only be sincere, but also *fervent in Spirit,* serving the Lord. They must pray *earnestly as Elias did,* James 5. 16. and with such an Importunity that will take no Denial of those Things that are agreeable to the Word and Will of GOD, imitating our blessed Lord, who in the Days of his Flesh, *offered up Prayers and Supplications, with strong crying and Tears, unto him that was able to save him from Death.* Heb. 5. 7.

Again, They must be offer'd up, *with an Eye to GOD's declarative Glory and Honour in the World,* to the Glory of his Wisdom, Goodness, Truth and Faithfulness, &c. that they may be made illustrious in the Answer of their Prayers to him *for the Peace of Jerusalem.* This is what they should aim at herein, and an Argument they should make Use of to enforce their Requests. So they did, Psal. 79. 8, &c. *O remember not against us former Iniquities: Let thy tender Mercies speedily prevent us, for we are brought very low. Help us, O God of our Salvation for the Glory of thy Name, and deliver us and purge away our Sins for thy Name's Sake.* So the Prophet prays that GOD would not abhor nor cast off his People; lest his Name should be dishonour'd. Jer. 14. 21. *Do not abhor us for thy Name's Sake, do not*

not disgrace the Throne of thy Glory. And this, they should do lest the Enemies of GOD and of his People should blaspheme and triumph, saying, *Where is their God?*

They must also be offered up in the Exercise of a *lively Faith and religious Trust* in GOD : In *Faith* in the Divine Being, and in the glorious allsufficient Perfections of his Nature, in the Dispensations of his Providence, and in the Promises and Encouragements of his Word. *Heb. 11. 6. Psal. 62. 8.*

And they must be offered up in *the Name, and through the Mediation of JESUS CHRIST*, in whom it is that his People have Liberty to draw near to GOD ; relying on his Merits and Righteousness and Intercession for the Acceptance of their Persons and Services : which being perfum'd with the Incense he has in his Hands, become acceptable to GOD through JESUS CHRIST, *1 Pet. 2. 5.* And with this gracious Promise our Saviour has encourag'd his People to the Performance of this Duty. *John 14. 13. Whatsoever ye shall ask in my Name, that will I do : That the Father may be glorified in the Son.*

In Fine, their Prayers must be offer'd up to GOD through CHRIST *continually*, and with unceasing Diligence and Importunity ; 'till they obtain Mercy, and find his Grace to help ; and the Petition they asked of the LORD be granted to them ; and so their Prayers be turned into Praises, and their Groans into Songs of Joy. So our Saviour put forth a Parable to the end *that Men should pray and not faint. Luke 18. 1. &c.*

In a Word, They should accompany their Prayers, with a *most wise, diligent, consciencious and joyful Improvement of those Liberties and Privileges* both civil and religious, which they ask for the Continuance and Establishment of, both in their Nation and among themselves : otherwise their Practice will give their Profession the Lie ; and their hypocritical Prayers will rather provoke GOD to remove them, than to continue and increase them, *Isa. 1. 15. &c.*

Thus the Words have been open'd ; and we have seen in several Particulars, what is suppos'd and implied in them ; and particularly what is contained in the great and important Duty therein enjoined upon GOD's People, *viz. To pray for the Peace of Jerusalem ; that Peace may be within their Walls, and Prosperity within their Palaces,* together with something of the Manner in which it must be done, if they would be successful therein.

What remains now is the *Application* of the Discourse, and that with some special Reference to the melancholly Circumstances

stances of our Nation with Regard to the *present, unnatural* REBELLION in *Scotland* (if not yet suppress'd) in Favour of a *Papist Pretender*, and with a Design to bring in *Papery* and *Slavery*, and an arbitrary cruel Government into our Nation, which if it should obtain (but I humbly hope in GOD it never will) will not abide there confin'd in the Walls and Palaces of our Mother-Kingdom, but will extend its baneful Influences, to the remotest Provinces, and even to us in this Land, who derive therefrom, and depend thereupon : which by the Way shews us, the Need that *we* have to take a serious Notice of this Providence ; and to be instant and earnest in our Prayers and Intercessions to our Almighty and most merciful GOD, to avert the sad Omen ; to *appear in this Mount* of Difficulty, and to restore and establish Peace in our Nation, and *to make Haste and deliver them speedily*

Many useful *Inferences* might be easily drawn from the doctrinal Hints that have been given, for our Correction and Instruction in Righteousness. But I must omit them all : and only offer an Use of *Exhortation* to the Practice of the Duty that has been open'd and inculcated.

Wherefore, Let us all now, from what has been offer'd, be exhorted and perswaded, to unite together as one, in a serious Consideration of the sad State of our Nation, and in our humble, sincere, earnest and importunate Prayers for GOD's Mercy to his Servant the KING upon the Throne, and to all in AUTHORITY in Church and State, and to all his Subjects over whom he has placed him. Particularly, that Peace may be restored and establish'd *within their Walls, and Prosperity in their Palaces* : more especially, that GOD *would prepare Mercy and Truth to preserve the King*, deliver him from the hurtful Sword, and give Salvation to him. And that he would give him his Judgments, and his Righteousness to the King's Sons, and to all his royal Issue, and that the Protestant Succession in His illustrious House may abide before GOD for ever, and that He would continually preserve a Lamp to his anointed, and would always clothe his Enemies with Shame, and cause the Crown to flourish on his Royal Head, and in his Posterity to the latest Generations. And I am perswaded, my Brethren, you will readily obey the Exhortation, considering your Loyalty to the Crown, your Attachment to the Protestant Succession in the illustrious House of *Hanover*, and your Establishment in Protestant Principles, together with your Abhorrence of the Superstitions

perstitutions and Idolatries of the *Popish Religion* : And this I suppose may be said of the Inhabitants of *New-England* universally, where the KING has as Loyal Subjects, and as faithful a People, as any in all his Dominions.

But here I might fitly make a Pause, and say, That we ought first of all with all Gratitude to Heaven, to remember and call to mind, the many Deliverances, which our Nation has had since the blessed *Reformation* from Popery and Slavery, wherein a good GOD, has remarkably appeared for us, and by a Series of Wonders helped and saved us. We may say with them, *Psal. 124. If it had not been the Lord who was on our Side, when Men rose up against us, then they had swallowed us up quick, when their Wrath was kindled against us. Blessed be the Lord who hath not given us as a Prey to their Teeth. Our Help is in the Name of the Lord, who made Heaven and Earth.*

Especially should we at such a Time, employ our Minds upon that, brought about by King *WILLIAM*, our glorious Deliverer, by the Will of GOD, and at the Desire of the Nation ; the Father of his Country and the Patron of Liberty, whose Name is as Ointment poured forth; and I trust will be so to every true Englishman and Protestant to the latest Posterity. Upon this Occasion I can't omit offering to you a short Paragraph, or two in the last Speech that he made to the Parliament, which as the Historian observes is justly esteemed, to exceed all that ever came from the Throne before †. 'Tis to the present Purpose.

" I have shown, says He, and will always show how desirous
 " I am to be the common Father of my People. Do you in
 " like manner lay aside all Parties and Divisions. Let there be
 " no other Distinction heard of among us for the future, but
 " of those who are for the Protestant Religion, and the present
 " Establishment, and of those who mean a popish Prince and
 " a French Government. Speaking of the latter, says He, It so
 " nearly concerns every Man, who has a Regard for the Protestant
 " Religion, or the present and future Happiness of his Country,
 " that I need not press you to lay it seriously to Heart, and
 " to consider what further effectual Means may be used for securing
 " the Succession, in the Protestant Line, and extinguishing
 " the Hopes of all Pretenders, and their open and secret

† *Bennet's Memorial of Britain's Deliverances from Popery and Arbitrary Power, &c. Pag. 352.*

“ Abettors. He adds, You have yet an Opportunity, by the
 “ Blessing of GOD, to secure to you and your Posterity, the
 “ quiet Enjoyment of your Religion and Liberties, if you are
 “ not wanting to your selves, but will exert the ancient Vigor
 “ of the English-Nation : But I tell you plainly, my Opinion
 “ is, *If you do not lay hold on this Occasion*, you have no Reason to hope for another.

The Parliament wisely attended hereunto, and in Consequence of it, effectual Provision has been made by them, by enacting necessary Laws, on the one Hand for the Continuance of a Protestant Succession to the *British* Throne, and on the other for the perpetual Exclusion of all Papists from inheriting the Crown of those Kingdoms †. Thus as a tender Father, he left behind him a glorious Legacy, or rather an *Inheritance* most precious and invaluable : He could not satisfy himself to deliver one Generation only from Idolatry and Slavery, but did his Part to perpetuate the Mercy, and to transmit our Religion and Laws safe to all succeeding Generations. And in this happy Settlement the Laws of the Nation have particularly establish'd the Line of Succession in the Protestant House of *Hanover*, a Fair Branch proceeding from the ancient Royal-Stock, of which is his present sacred MAJESTY, our lawful and rightful Sovereign. Oh! with what humble Adoration and exalted Praise should we recollect those Mercies? and the Wisdom and Goodness of Providence, in uniting the Hearts of his People, to provide such Acts for the Preservation and Continuance of their invaluable Liberties and Privileges! saying, *The Lord hath done great Things for us, whereof we are glad.* Psal. 126. 3.

We must also to shew our Sincerity therein, and the Sense that we have of the Greatness of the Mercies, make earnest Prayers to GOD for the Continuance of them, and that he would engage his Power and Providence for the Defence of our Laws, and for the Preservation of the Protestant Succession agreeable thereto; and that he would do so especially at this Time. For we see alas! that we have Enemies both at Home and Abroad, that would, if possible, raze it to the Foundation of it, and again entangle our Necks in the Yoke of Bondage, from which GOD by his mighty Arm has made us free.

We should therefore pray to GOD in particular for the Preservation of his Majesty's Royal Person, Crown and Dignity (whose Government has been so mild and gracious) and that

† O *Fœlices nimium bona si sua Norint, Britanni!*

from all secret Attempts and open Violence : And that the Methods he is taking in his Dominions, may be prosper'd by his good Providence, for the effectual Suppressing of the unnatural Insurrection among his own Subjects ; and that his Enemies may be together scatter'd and confounded ; as *Adonijah* and his Adherents were in his Usurpation in the Days of *Solomon*. 1 King. 1. 50. &c. 2 Cap. 25. And that the publick Tranquility and Peace may be again restored in our Nation. And that the Hearts of the People may be more strongly than ever united to his MAJESTY ; and fill'd with greater Abhorrence of all Attempts to bring in *Poperly and an Arbitrary Government*, to the utter Destruction of our happy Privileges, Religious and Civil, which we enjoy, and which are our Glory. And we have Reason to be thankful to GOD, for the Prospect of it, in the present happy Accord between the King and his Parliament, and almost all his Protestant Loyal Subjects, by the Accounts that we have from Home.

And we should pray to GOD, that we may have Peace Abroad as well as at Home : That an End may soon be put to the sore Calamity of War in *Europe*, in which our Nation is so deeply involved ; and that Peace may be restor'd, and settled among the Nations on honourable and lasting Foundations ; yea, and that *Wars may utterly cease to the End of the Earth* : And that in the mean Time *the Lord of Hosts may be with us ; the GOD of Jacob be our Refuge*. Psal. 46. 9, 11.

And we should make these our Prayers, not only in *publick* (tho' *there* indeed they should be instantly made in the Assemblies of GOD's People) but also in *private* in our Families, and in *secret*, in our Closets ; for, the Event of these Things, nearly concerns us all, every individual Person among us ; and the Duty is indispensibly incumbent upon us all without Exception ; It is not the Affair of a Party : we should therefore agree in bearing these Things on our Hearts, when we bow before GOD's Throne, and pour out our Requests unto him, for his protecting and preserving Mercy at Home, and also to defeat the Designs of our *Popish Enemies* abroad, that *they may all be scatter'd that delight in War and Blood*, and be brought to Shame and Confusion ; and that all their Schemes and Preparations may be dash'd in Pieces, and utterly confounded, by some remarkable and surprizing Turn of Providence, to shew that GOD is on our Side, and takes Part with us against our unreasonable, faithless and treacherous Enemies ; so that altho' *now* they may

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may Laugh and Triumph, and think the Day is
cause such Numbers are gathered together, and part of
King's Forces in *Scotland* have been defeated by the Rebels;
yet they may soon lament, saying, alas! the Disappointment;
we ourselves are fallen into the Snare we laid for them. So let
all thine Enemies perish, O Lord; but let them that love him be
as the Sun, when he goeth forth in his Might! Judges 5. ult.

And to our united Prayers we should add our Endeavours,
and so behave under the present Frown of GOD's Providence,
as to obtain his Mercy. Particularly,

Thus we should *repent of and reform* our evil Ways and Do-
ings, which have not been right; and loathe ourselves in our own
Sight for our Iniquities and Provocations, which have exceed-
ed. These, if continued in, may separate between GOD and
us, and prevent that Good from coming down upon us that we
seek at his Hands; and defeat our Prayers, and make them
ineffectual for the publick Safety and Welfare.

It has far'd often badly with Civil Rulers, because of their
People's Sins. Psal. 106. 32. *It went ill with Moses for their*
Sakes. This should be therefore a Time of searching of Hearts
and Ways, under the present humbling Dispensation of Divine
Providence to our Nation, and also to our selves; who alas
by our Sins, may have had an Hand in bringing this Evil upon
them; sad in its Nature, and dangerous in its Consequence
tho' the horrid Attempt should be defeated. Wherefore,
us search and try our Ways, and turn again unto the Lord. I
us lift up our Hearts, with our Hands unto GOD in the Heave,
Lam. 3. 40, 41.

And we should also *become a pure, just, holy, and obedient People*
unto the Lord our GOD. This will not only be an Advantage to
ourselves, but also be a Benefit to our Princes and Rulers. 1 Sam.
12, 13, 14. *And behold the Lord hath set a King over you; if ye*
will fear the Lord, and serve him, and obey his Voice, and not rebel
against the Commandment of the Lord, then shall both ye, and also
the King that reigneth over you, continue following the Lord your
GOD, i. e. They and their King should certainly be happy to-
gether, and should continue under the Divine Conduct and
Protection.

And we should also *be at Peace among our selves.* Because of
the unhappy Divisions and Contentions that are among us,
more especially of a Religious Nature, there should be great
Searchings of Heart; and deep Humiliations before the GOD

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ove, and of Order: and we should repent hereof, and pursue the Things that make for Peace, lest he part from us, and take away our precious and desirable Things, that we so much abuse. Thus, while we pray for Peace in our Nation, we should do all that in us lies in our several Places, to be at Peace among our selves, otherwise we shall have no Reason to hope for an Answer of Peace to our Prayers; but if we still do wickedly, may expect to be consumed, both we and our King.

1 Sam. 12. 25. *God is now and shall be with you, and shall be with you.*

In a Word, we should fear GOD, and honour the KING, whom he has placed over us; and be ready in all the Ways we can, to defend his Person and his Government, and our Liberties under him.

On the one Hand we should do all in our Power to weaken and humble his Enemies; as by the signal Blessing of God on our Arms, we have in this Land been enabled to do, in a late important and hazzardous Enterprize against the common Enemy of Europe, and of our Nation in particular.† The Glory of which we would intirely ascribe to the Lord of Hosts, and to be GOD of Armies, by whom the Victory was given, and to whom the Glory appertains.

And on the other Hand, we should continue loyal and dutiful Subjects to our lawful Sovereign; and do what in us lays, to make his Reign long and prosperous, that so Prince and People may rejoice and be happy together; and that we at this Distance from him, may feel the refreshing Influences of Benignity towards us, and Care for us, especially under our present pressing and necessitous Circumstances. *Save Lord, let the King hear us when we call.*

And further, to move and quicken us to make such sincere, united, hearty and importunate Prayers for their Peace, and the lengthening out their Tranquility: Let us seriously consider the several following Hints.

Let us consider the Evils and Mischiefs of a Popish and arbitrary Government, both in civil and religious Respects; and the unspeakable Woe and Misery it must bring upon the Nation, if it should take Place (which GOD in his infinite Mercy for ever prevent!) and this not only, by the Destruction of every

† In the late Expedition against Cape-Breton, by an Army of New-England Soldiers, &c. to whom the City of Louisbourg and the whole Island were surrendered on the 17th of June 1745, after a Siege of several Weeks. *This is the doing of the Lord, and is marvellous in our Eyes.*

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Thing that is valuable and precious to Protestants ; but also by bringing in oppressions that will be utterly insupportable. Our Ancestors groan'd under, and wisely deliver'd themselves by Acts of Parliament, forever to exclude from reigning over any that were tainted with those corrupt and dangerous Principles. Oh ! let this Thought move us on the one Hand to deprecate this horrible Evil from ever coming on our Nation, and on the other to pray earnestly for the Continuance of our Liberties both religious and civil, *so long as the Sun and Moon endure.*

Let us consider also the *present distressing and calamitous Circumstances of our Nation* by Reason of this Rebellion among them. Partly by the Oppressions, Ravages and Depredations made upon the loyal Subject, where the cruel Enemy has got Footing, partly by the general Fears and Concern that many of the People are in, of being made a Prey to the Enemy ; partly by the melancholly Views they have of the Consequence hereof at the best : And because of the many Lives, and of the much Blood likely to be spilt, in scattering and reducing these Traitors to Obedience : The latter is an Argument the wise Man makes Use of to restrain Men from such traiterous spiracies, Prov. 24. 21, 22. *My Son, fear thou the Lord King, and meddle not with them that are given to Change ; Calamity shall rise suddenly ; and who knoweth the Ruin both ?*

And let us consider, *that our GOD is able to help in such Case ;* that nothing is too hard for him, but that he can easily grant that Salvation and Deliverance, that the Nation stands in Need of. Yea, we should remember that he has already done it in a wondrous Manner many a Time ; Memorials of which are preserved to his Glory*, and we should set up our Ebenezer, saying, *Hitherto hath the Lord helped us.* 1 Sam. 7. 12. And since he has deliver'd his People from so great a Death, and deliver, we should therefore trust in him, and wait on him, that he would deliver. 2 Cor. 1. 10. *He will be sought of his People to do it for them.* And blessed be GOD have Liberty of Access to the Throne of Grace, a Mercy-Seat, &c.

* Such as *Burnet's History of the Reformation*. *Beunet's Britain's Deliverances.* And *Stripes Memorial*, &c.

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hereunto, let us particularly consider
of the Incentives mentioned in the

it will be for our own *Advantage* and *Happiness*, if
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obtain Peace, we shall obtain Peace also, for in their Peace is
ours; and we shall prosper and be happy together with them.
Ver. 6. *They shall prosper that love thee*: The same Prosperity
we ask and obtain for our Nation, shall descend and rest
upon ourselves.

It will be also for the *good of many others*; of our Fellow-
Christians and Protestants both at home and abroad; especially
of our Brethren and Fellow Subjects in the Nation to which we
belong. Ver. 8. *For my Brethren and Companion's Sake, I will
now say Peace be within thee*. And thus it will be, as hereby
we may obtain the Preservation and Continuance of his sacred
MAJESTY on the Throne, Part of whose important Trust as
well as distinguishing Glory it is, to be at the Head of the
Protestant Interest in *Europe*, &c.

It will be for the *Honour of GOD's glorious Name*, which will
be made great: Especially in the Continuance of the
Interest; and in the Preservation and Establishment
of the same and Ordinances, and Worship in our Nation, and
making them successful for the Advancement of the best
of his People. Ver. 9. *Because of the House of the Lord
God, I will seek thy Good*.

In a Word, *This is a Way*, and an effectual one too, in which
we may greatly serve and help our distress'd Brethren at home,
though at such a Distance from them. Where we cannot use
any other Means, we may make Use of this with good Success;
by our hearty Wishes, and united fervent Prayers to GOD, we
may obtain the best of Blessings for them, and all the Good that
they desire and ask for. And therefore it is a Duty enjoined

People in the Text, that were at the greatest Distance
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true Protestant Cause and Interest may be established, confirmed
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and Gentiles together, may come in, and make up one glorious
pure, peaceable and spiritual Church, and ours incorporated
with them; and the Knowledge of the Lord cover the Earth, as
the Waters fill the Sea; and the whole Earth from the rising unto
the setting Sun be filled with his Glory. Thus we are encour-
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Upon the whole, and to conclude.

Let us now my Brethren, extend our Views to the utmost Bounds of GOD's *Jerusalem* on Earth, and unite in our earnest and charitable Prayers to the Glorious Head of the Church for them; that they may have that Peace and Prosperity that are suted unto their Circumstances in all Parts of the World. Particularly; That the *corrupt* Part of it, may be purified and reformed, from their gross Ignorance, Superstitions, Errors and Idolatries, and come to the Knowledge and Acknowledgment of the *Truth as it is in Jesus*. That the *reformed* Part of it may be reformed yet more and more, in Doctrine, in Discipline in Worship, and in a Conversation becoming the Gospel. That those that are suffering for Righteousness Sake under the Tyranny of the Man of Sin, and the Oppressions and Persecution of Antichrist may be delivered out of all their Troubles; *Yea, GOD would do good in his good Pleasure to Zion, and build up the Walls of his Jerusalem* that are broken down. That the true Protestant Cause and Interest may be established, confirmed and enlarged in the Earth; and that all Nations, both *Jews* and *Gentiles* together, may come in, and make up one glorious pure, peaceable and spiritual Church, and ours incorporated with them; *and the Knowledge of the Lord cover the Earth, as the Waters fill the Sea; and the whole Earth from the rising unto the setting Sun be filled with his Glory.* Thus we are encouraged to pray, by the Promise made of it, and to praise GOD's Name in the believing View of its Fulfilment. *Psal. 72. 8, and 17 to the End. He shall have Dominion from Sea to Sea, and from the River unto the Ends of the Earth. Yea, all shall fall down before him: All Nations shall serve him. His Name shall endure forever; his Name shall be con-*

MON. &c.

*Blessed in him. All Nations shall
be Lord GOD, the GOD of Israel
sing, and blessed be his glorious Name
the whole Earth be filled with his Glory.*

Amen.

And the glorious Work accomplished, we should stand
with our Praises and Adorations, and most thankful Ack-
nowledgments for the Mercy. Psal. 68. 1. 2. Praise waiteth
thee O GOD in Zion: And unto thee shall the Voice be praised
O thou that hearest Prayer unto thee shall all High come.

FINIS.

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and 17 to the End. The Lord have Dominion from the
now and then the River unto the End of the World. Psal. 72. 17.
shall all bow before him: All Nations shall fear him:
shall all call him Father: The Lord shall be Lord.

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Creatures; or, a Discourse of ap-
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Happiness.

The Scale of Blessedness; with an
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ed, a rational Account of the S
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Appearing before God; or,
Discourse of our standing in the P
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ment, and in the final State of Gl

A Rational Defence of the G
or, Courage in professing Christi

Faith the Way to Salvation.

None excluded from Hope.

Christian Morality, viz: Truth,
Sincerity, Gravity, Decency, Justice,
Purity, Temperance, Chastity, a lovely
Carriage, Things of good Report, Cou
rage & Honour; or, Virtue & Praise.

Holy Fortitude, and Remedies
against Fear.

The universal Rule of Equity.

The Atonement of CHRIST.

The Christians Treasure.

The right Improvement of Life.

The Privileges of the Living above
the Dead. The Death of Mankind,
both Sinners and Saints, improved.
The Death of Kindred improved
Death a Blessing to the Saints.

The Doctrine of the blessed Triu
and the Use of in our P. Feion.

✧ Subscriptions are taken in by Rogers and Fowle in 2
the Prison, and J. Blanchard at the Bible and Crown near the
PROPOSALS are given out.

